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Miss Jones, the author, is lecturer on logic at Girton College, Cambridge. During an experience of several years in teaching, certain difficulties have very forcibly pressed themselves upon her attention. She hopes by her book to aid in removing these difficulties.

It is certainly a good augury for women when their intellectual representatives begin to show the disposition to turn towards the "dry light." Logic and mathematics are "dry" to be sure; that is, they are very apt to be *found* dry, very dry, by beginners, and always by those who lack that real intellectual robustness which is alone fit to meddle with fundamental problems. Hence these sober and severe disciplines find little favor among those who seek merely for "showy" attainments, those to whom whatever is "uninteresting" is intolerable, and those who regard obscurity as inseparable from profundity. When then we find scholarly women manifesting a real relish for this "dry light," it gives promise of a coming day when the intellectual appetite will rise above the level of mere entertainment, the level of the play-house and the circus, and take kindly, and perhaps zealously, to real edification.

Miss Jones makes but very modest claims on behalf of her treatise. She has not undertaken to innovate to any great extent upon the regular scheme. If in her changes there is that which might especially provoke criticism, it is perhaps in the nomenclature which she adopts. The traditional logic forms a system which has its own proper merits and defects. It is of great historical interest, and its regular terminology is almost indispensable for the proper illustration of its doctrines.

We think also that the author fails to state the case in all its amplitude, when, she lays it down as one of the most absolute and ultimate of all logical principles that the self-evident ought to be believed. The truth is, as we conceive it, that the self-evident is sure to be believed, and that in the face of any proposition that truly bears its own justification along with it, any doctrine of logic is either useless or impertinent.

ρσλ.

HYPNOTISMUS UND SUGGESTION. By *W. Wundt*. Leipsic: Wilhelm Engelmann.

1892.

A Greek student translates *κλεινός* 'small'; "You are thinking of the German *klein*," says the teacher quickly. Another renders *ημεῖς γὰρ ἀγνοι*, 'we are lambs,' misled by a chance cross association with the Latin *agni*. Every careful self-observer knows that there is no combination of memories, images, and resultant incipient acts too absurd for some moments of confusion and mental fatigue. We account for such confusions of thought by citing parallel cases and adding generally that normal associations are liable to disintegration and abnormal recombination in fatigued or excited conditions of the brain. If we seek a causal scientific explanation, two methods are open to us: (1) we may attempt to map out in detail and describe for all similar cases the pathways of association, or (2) we may endeavor to define their physiological conditions and accompaniments in the nervous system.

The first leads us at once into the metaphysics of the unconscious. The second method, when we attempt to pass from a general to a specific correspondence, leads to a hypothetical restatement of the observed psychological facts in terms of the latest cerebral anatomy and physiology. Now all serious scientific thinkers are fast coming to the conclusion (on which Wundt's book is based) that the phenomena of dreams and of hypnotism are to be explained by the general laws of association as revealed especially in the confused and obstructed associations of the normal state. The critical and destructive part of Wundt's sensible and timely work has two aims: (1) to discriminate the attested phenomena of hypnotism from the alleged phenomena of thought-transference, telepathy, and "possession" on which no serious student will waste his words; and (2) to point out the confusions of thought in current explanations of hypnotic phenomena, which either confine themselves to restatements of the observed facts in terms of a hypothetical anatomy, or at any rate in Wundt's opinion base their physiological hypotheses on an inadequate psychological analysis. His own constructive work is an attempt to supply the missing analysis and accompany it with the most plausible physiological theory that our imperfect science allows. Dreams and the illusions of the hypnotic subject are doubtless explicable generally as derangements of the associative machinery. But they are specific forms of abnormal association, the special characteristics of which we wish to define. Suggestion, Wundt says (with James), is association accompanied by a "limitation of consciousness to the images aroused by the association." The scientific problem is: *Wie entsteht die Einengung des Bewusstseins?* This narrowing of consciousness manifests itself in a diminished sensibility to all impressions outside of the suggestions. Dreams show the same features, accidental impressions of sense or changes in the nutritive processes here taking the place of direct suggestions from without. But in sleep and dreams the limitation of consciousness is conditioned by general fatigue of the nervous system. In the hypnotic state it results not from fatigue, but from neuro-dynamic and vaso-motor changes in the distribution of tensions in the brain. Hence the superior intensity and vividness of the presentations that are allowed to develop themselves. This altered equilibrium of the forces of the brain is brought about by the suggestions of the operator, which are generally guided by him to a more or less definite end. The resulting derangements of normal associations are consequently less lawless than is the case in dreams. On these principles Wundt explains the chief facts of hypnotism as follows: Automatic obedience to the commands of the operator results simply from the fact that every idea tends to realise itself in action, is an incipient act; and in the narrowed consciousness of the hypnotic subject the idea suggested by the operator finds no competitors in the struggle for existence as a reality. This explanation (which is really as old as Spinoza) accounts also for positive hallucinations—there are no reductors, as Taine would say. Negative hallucinations (the non-existence of an existing door) may be explained sometimes by a contradictory positive hallucination (as of a curtain covering the door) more often in the same way as hypnotic analgesia

by the familiar analogy of our insensibility to the toothache when the attention is elsewhere strongly engaged. This is favored by the generally diminished sensibility of the hypnotic subject. Post-hypnotic suggestions are associations depending on partial memories, such as we have in the normal state when we merely recall an image or an object without time-and-circumstance localisation. The subject who is to execute a post-hypnotic suggestion at 7 o'clock is reminded by the striking of the clock of an image of a thing to be done which the original command of the operator associated with the stroke of seven. All else is forgotten. When the time limit is not thus definitely marked, the process must be analogous to that whereby some persons are able to waken at a predetermined hour in the morning. A latent association is aroused into full activity by naturally recurring conditions of internal physiological processes or external surroundings. Courtesy or prudence are perhaps all that prevent the best explanation of certain extreme cases being the old one: "the boy lied." Wundt rejects the claim that suggestion is the experimental method in psychology *par excellence*, for the very sufficient reason that the phenomena experimented with are only very partially in the control of the operator and are furthermore mainly pathological. He is far from disputing the practical efficacy of hypnotic therapeutics in functional disorders, but he regards the hypnotic sleep as a dangerous remedy, the employment of which should be limited to trained practitioners. The subjection of the hypnotic subject to the will of the hypnotiser is *a priori* an immoral relation to obtain between man and man unless justified by superior medical necessities, but, quite apart from *a priori* ethics, indiscriminate hypnotisation is to be discouraged as a direct cause of nervous degeneration. The book closes as it began with a dignified but severe reprobation of those thinkers who in the interests of occultism magnify the psychological significance of hypnotism and disseminate superstition in the name of science.

PAUL SHOREY.

DER HYPNOTISMUS IN GEMEINFASCHLICHER DARSTELLUNG. By Dr. Hans Schmidkunz.

Stuttgart: A. Zimmer (E. Mohrmann). 1892.

This book (266 pp.) is a popular compendium of hypnotism. The author, beginning (I) with the hypnosis of common life, goes over the whole field as follows: (II) the phenomena of hypnosis, (III) its application, (IV) the "beyond" of hypnotism, (V) the conceptions of hypnotism, and (VI) its dangers. The seventh and last chapter is a short history of the subject.

Dr. Schmidkunz, Docent of philosophy at the University of Munich, is one of the few who believe that there is a "beyond" in hypnotism. He says on p. 65: "A hypnotised person was led through a room while sleeping. The experimenter made a few passes over his head and then violently whirled his arm around in a vertical direction before his subject. When the subject approached the marked place, he recoiled from it crying with pain." Our author asks, "what is this magnetic wall to be regarded as? As a charm, as an obstacle of occult power, from which the body recoils as from a wall of stone? If not, was it the subject's soul that